

A SHORT DIA- LOGVE CON- CERNING THE PLAGVES INFECTION.

Published to preferue bloud,
through the blessing of God.

Pfal. 91. 11.

He shall giue his Angels charge ouer thee,
to keepe thee in all thy wayes.

Matth 4. 7.

Thou shalt not tempt the Lord thy God.



LONDON,

Printed for Richard Boyle, and are to be
sold at his shop in Blacke-friers. 1603.





TO HIS WELBE-
LOVED IN CHRIST,
THE PARISHIONERS
OF SAINT OLAVES IN
Southwarke, IAMES BAMFORD wi-

*sheth increase of Grace and knowledge
of our Lord and Saviour
Iesus Christ.*



It is written in the 33.
of *Ezechiel*: That, if
the people of the land
take a man of their
coasts, and make him
their watchman, if when he seeth
the sword come vpon the land, he
blow the trumpet, and warne the
people: then he that heareth the
sound of the trumpet and will not
be warned, if the sword come and

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take him away, his blood shall be upon his owne head. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take any person from among them, he is taken away for his iniquity, but his blood will I require (saith the Lord) at the watchmans hand. So you (my beloved) haue chosen me to be your watchman. Therefore it concerneth me to giue, and you to take warning of mortall danger, as we wil be free from blood-guiltinesse. But I haue publicly giuen you warning of that bloody error, which denieth the Pestilence to be contagious: maintained, not onely by the rude multitude, but by too many of the better sort; you are therefore to take warning. That ye may the rather take heed to the siluer trumpet, which hath sounded in your eares, I haue thought it necessary to
set

DEDICATORIE.

set downe in writing all that I haue publickly taught, together with whatsoeuer else, I perceiue, by priuate conference to be appertaining to that question, that yee may take time, better to consider that which is either misunderstood, or not well remembred, because it was but once deliuered, and the common sort are not acquainted with, and therefore hardly capeable of Scholasticall disputations. And yet I endeuoured to speake as plaine as I could. But now I haue contriued al in the forme of a Dialogue, which is a more familiar maner of teaching; hoping that now yee will more readily both perceiue, and receiue the truth herein contained. I humbly and earnestly desire you (at your leisure) diligently to examine the quotations: but first to reade ouer the Dialogue it selfe. If any desire a more learned discourse, I referre them to that worthy

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Treatise written by that reuerend father (the light of our age) Maister *Beza*, and translated by that faithfull and profitable seruant of Christ, Maister *Stockwood* . Furthermore, as I desire you to reade this Dialogue with good respect : so I pray you do not thinke, that I haue any purpose to traduce you as maintainers of error , and gainfayers of your teacher . For howsoeuer (indeed) I was occasioned by that I saw and heard amongst our selues, to preach this doctrine, and haue committed it to writing for your speciall good, yet knowing that bloudy error (which I impugne) to be commonly maintained in London, I thought it conuenient to publish this Dialogue in print , for a more generall good. As for your selues, I am so far from traducing you, that I do (with ioyfull thanks to God the father, in the name of Iesus Christ) giue you
this

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this testimony; that notwithstanding the iudgement of some be not well informed in this point, yet I haue much comfort in my Ministry amongst you : for in sundry things ye shew the obediēce of faith. Amongst the rest, ye attend the Sacrament of Baptisme, from which in most places people runne away most contemptuously; Ye frequent Friday Lecture as diligently (euer since the Plague was kindled) as in winter nights : wheras many in & about Londō are winter hearers, attending the word when they haue nothing else to do: and ye fill Gods house vpo the daies of humiliation, & holy rest, notwithstanding there haue died in our parish from the 7. of May to this day 2640. Wheras before the Plague our Church was partly filled by strāgers, both on Sondayes & Fridayes. These things I take knowledge of, as to signifie, that in this Dialogue I do not

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Gal. 4. 18.

2. Pet. 2. 31

Exod. 17.

81. 12.

taxe you, or any of you, more than
other, so, to incourage you to go for-
ward (& not backward) in your holy
profession, seruing God, and sancti-
fying his Sabboths as religiously
hereafter, as ye do now while God is
present with you in this his grieuous
visitation. For it is a good thing (saith
one Apostle) to loue earnestly al-
wayes in a good thing: And it is bet-
ter (saith another Apostle) for you
not to haue taken the way of righte-
ousnes, than after ye haue taken it to
forsake it. Therefore (good brethren)
take heed that ye coole not in your
deuotion, because the number of the
buried in our parish is fallen (blessed
be God) frō 305. to 51. in one weeke,
and from 57. to 4. buried in one day.
Shall our loue coole, whē Gods loue
is kindled? God forbid. O remember
that when *Moses* lifted vp his hands,
Israel preuailed: but when his hands
were heavy *Amalech* preuailed. And
when

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when it shall please God to remove
this heavy iudgement, let vs neuer
forget this visitation, according to the
doctrine we haue learned out of the
title of the 38. Psal. Let vs not turne Psal. 78. 34.
backe like a deceitfull bow, and let vs 35. 36. 37.
sin no more, lest a worse euill come 57.
vnto vs, according to the saying of Ioh. 5. 14.
Christ himselfe to a man deliuered
from a grievous disease. Conceiuing
good hope that yee will hide the
words of exhortation in honest and
good harts to bring forth fruite with
patience, I commend me to your fa-
uour, my Dialogue to your reading,
and your selues to God, and to the
word of his grace, which is able to
build further. From my study this
13. of October. 1603.

Yours in the Lord assured
and readie to do all the
seruice he may,

JAMES BAMFORD.



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A short Dialogue con-
cerning the Plagues
infection.

Professor.

SIR, I make bold to trouble you, and to desire your resolution in a point wherewith I finde the minds of manie honest men (better acquainted with the Scriptures than I am) much cumbred and perplexed: I cannot be quiet till I be resolved; therefore pardon my boldnesse I pray you.

Preacher. Neighbour, you are very welcome: for I take you to be of that discretion, that you will not (as manie do) trouble your selfe and others with frivolous, or curious questions. And therefore if I were as able as willing, you should not go away vnresolved:

2 *A short Dialogue concerning*
but you shall haue mine opinion with
all faithfulnessse, and then iudge therof
in the sobrietie of wisdom. Tell me
then: What is the matter?

Prof. May it please you: We heare
your selfe, and other faithfull Preachers
in this Citie, reprove such as (for the cō-
fort of their soules) come to Church, ei-
ther with plague sores, or out of infected
houses. As also those, that of charitie vi-
site such as haue the plague, and accom-
panie the diseased of that disease, vnto
the graue. In all which duties we thinke
(with your fauor) that Preachers should
rather incourage then discourage vs.
Now because I am vnder your ministe-
rie, and you haue publikely willed vs to
resort to you for satisfaction, if we either
vnderstand not, or approue not any
thing by you deliuered: I am bold to
come and craue your satisfaction accor-
dingly.

Preach. You do well, & I thank you:
for there be too many that runne coun-
ter in a contrarie course. For whereas
Iam. 1. 19. they should be swift to heare and slow
Eia. 6. 10. to speake, they haue heauie eares, and
ready

readie tongues to speake euil of things they know not, and so scandalize (that is, stumble) themselves and other, in hearing the word, which is to be heard not as the words of men, but as indeed the word of God. But I pray you tell me, in what sense, and for what reasons haue you obserued me and other Preachers to reprove the offenders you speake of?

1. Pet. 2. 12

Ro. 14. 13.

1. Thes. 2.

13.

Prof. Truly Sir, sith you put me to it, I must acknowledge mine infirmities: for as soone as I heare you or other begin to checke Pietie and Charitie, (so seeming to me) I am presently so troubled, that I cannot vnderstand, much lesse rightly remember, what hath bene deliuered.

Preach. If it be so with you, who professe the obedience of faith, how is it with the rude multitude, whose imaginations are in no good sort brought into captiuitie to the obedience of Christ? But we see the words of Christ fulfilled: That we do not vnderstand his talke, because we cannot heare his word. He thinkes, professors should

Ioh. 8. 43.

4 *A short Dialogue concerning*
 attribute so much to their teachers, yea
 such as they acknowledge to be faith-
 full, as to heare with the Athenians,
 and to examine with the Bereans. For
 both the law of God iudge a man, be-
 fore it heare him: But truely ye pre-
 sume too farre in censuring your tea-
 chers, as those that checke Pietie and
 Charitie. What? Is this Pietie, with
 an high hand to breake godly Orders
 of a gracious Prince set downe for pre-
 seruation of life? Is this Charitie, pre-
 sumptuously to hazard the liues, God
 knoweth of how many? Is this either
 Pietie or Charitie, wilfully to runne
 our selues into mortall daunger?

Prof. I am enforced of conscience to
 confesse it to be a fault, that we haue pre-
 sumed to censure our teachers, and that
 so seuerely, before we well vnderstood
 and humbly examined their doctrine:
 for by our deed we speake that in Gods
 cares, which irreligious people, by word
 vttered to *Ieremiah* his face, viz. *The*
word that thou hast spoken vnto vs in the
name of the Lord, we wil not heare it of thee;
but we will do whatsoeuer goeth out of our
owne

Act. 17. 19.
 20. 32. 11.
 Ioh. 7. 51.

Ier. 44. 16.
 17.

owne mouth. But pardon me, and let me now with your patience intreate you to proue, not by mans pollicie, but by Gods word (according to your profession) that Princes may inhibit, or forbid the works of Pietie and Charitie.

Preach. Neighbour, you still begge the question, which is the common fallacie of the common sort, who dote vpon whatsoeuer commeth out of their owne mouth, as you said. For it is in question, whether the workes you commend, be the workes of Pietie & Charitie or no. But I will shew you by the word of God, that Princes both may and ought keepe from assemblies, such as be no lesse daungerous to them, than one scabbed sheepe is to an whole flock, and restraine the whole and sound from vnnecessarie running into eminent daunger. This I will do vpon condition, that you will then shew me, what reasons you haue to doubt of so clere a truth, or object against any thing I haue said, or shall say, that I may either satisfie you, or refozme mine own iudgement.

6 *A short Dialogue concerning*

Ier. 42. 5. 6.
& 43. 2. 3.

Prof. If I do not so, my second error will be worse than the former: for then I should be like them that pretended with protestation to be informed by *Jeremiah*, but yet obeyed not his voyce, when it was against their mind: for the truth is, the longer we talke, the more I remember what is muttered by the common, and what obiected by the better sort.

Esa. 42. 23.
1. Tim. 2. 2.

2. Sam. 24.
17. & 19. 9.

Preach. Upon this condition I proceed, yet so, as not intending any large discourse: for I neede not, speaking to a professor; and I would you should haue time enough to propound al your doubts. In one word therefore consider well this argument: Kings and Quænes ought to be nurcing fathers and nurcing mothers to the Church, so as that Gods people may leade a quiet and a peaceable life, in all godlinesse and honestie. But this is an honest thing befoze God and men, that Kings should (out of a fatherly care) preserue their subiects from destruction, by infection, as wel as by the sword. As *Dauid* was no lesse carefull for his people, when the Pestilence raged, than valiant

ant in defending them against their enemies. Againe, what other thing do sundrie lawes and customes of Israel teach vs? Priests were forbidden to drinke wine or strong drinke, that they might put difference betwene the cleane and vncleane: that euery leaper and euery one that had an issue, and whosoener is defiled by the dead, shold be put out of the host: that garments and houses defiled by leprosse, should be destroyed: that euery one to do the worke of nature, should go out of the host: and that the dead were buried out of the citie. What (I say) do these lawes and customes (well considered) teach vs in their equity, but that Gods people should be carefully preserved from filthinesse and contagion? Let vs a litle better consider the lawes of Lepers, as most nearely concerning vs, and we shall find that they were not onely to haue markes to be known by, but also to giue warning to companie appoaching, by saying: I am vncleane, I am vncleane. Whereby it is euident, that Lepers should shunne other, and

Leuit. 10. 9

10.

Num. 5. 2.

45. 57.

Leu. 13. 45.

57 & 14.

Deut. 23.

12. 13.

Luk. 7. 12.

Ioh. 19. 17.

41. Heb.

13. 12.

Leuit. 13.

45.

8 *Short Dialogue concerning*
 other should shun them. And it is as e-
 uident, that they were not to come into
 the house of God. For a King being a
 Leper, was kept out thereof all the
 dayes of his life. Much more may Mo-
 ses (a Magistrate) shut Miriam (though
 his sister) out of the host for 7. dayes.
 But the plague is more dangerously
 contagious being mortall, then the Le-
 prosie which is not mortall: therefore
 Princes and Magistrates (which are
 called sheapheards) may and ought to
 be very carefull, to keepe the sound frō
 the infected, and the infected from the
 sound, especially in assemblies. As the
 sheapheard is carefull to keepe scabbed
 sheepe from his flocke, and his flocke
 from scabbed sheepe. Let this suffice for
 this time: let me now heare your
 doubts.

2.Chro.26.
 20.11.

Numb.12.
 10.14.

Ezec.34.
 2.8.

Prof. Asking Agrippa said vnto Paul:
 Aēt 26.28. *Almost thou perswadest me to become a*
Christian, so I may say, you haue almost
chaunged my mind. But yet for my pro-
mise sake, and for further resolution, I
will propound certaine doubts: and will
first begin with that which I know doth
most

most trouble most men, especially of the poorer sort. To wit, they thinke it most extreame crueltie, to be barred from going abroad to seeke reliefe or maintenance for them and theirs, except they either had sufficient of their owne, or their wants were supplied.

Preach. I am of the same mind: for Lepers might go abroad to seeke reliefe: but yet in such sort, as hath bene shewed. And so I could wish that our infected poore, sith they must needs go abroad, wold remeber y^e 10. Lepers, how they stood afar off, & lift vp their voyce, when they craued helpe of our Sauio^r: so they would go abroad in such sort as authoritie directeth: to wit, out of the most frequented way, and with a rod in their hand. I say with grieve (must needes) for if authoritie had regarded these things betimes, when there were but few infected houses, they might haue bene well shut vp and prouided for, till they were cleansed, either of their owne, or the common charges. But what say you to those, who are not so poore, but that they may keepe

Luk. 17. 12.

13.

2. King. 7.

3. 4. 10.

10 *A short Dialogue concerning*
their houses at their owne charges, till
they be cleansed ?

Profess. They thinke it an hell to be
so long shut vp from companie and their
businesse: the neglecting whereof is the
decay of their state.

Preach. Indeed this impatiencie is
the cause why so many smother the
plague in themselves and their fami-
lies, so long as they can to the hazar-
ding of life; but I advise them to consi-
der the resolution of Paul, which was,
1 Cor. 8. 13 neuer to eate flesh rather then he would
offend his brother: much more ought
they patiently to endure a litle re-
straint and losse, rather then to indan-
ger the life of many. A bloud is a grie-
Gen. 4. 10. uous and crying sinne! and therefore
Psal. 51. 14. David would not drinke the water of
2 Sam. 23. the well of Beth-lehem though he lon-
15, 16, 17. ged for it, because it was gotten with
the ieopardy of lines, but called it blood.
2 Chr. 25. 9 Let them beleeue that God is able to
Mat. 12. 1. giue them more then they lose by fol-
2. 7. lowing his direction. Let them know
what this is: I will haue mercie, and not
Rom. 8. 25. sacrifice. Let them shew their faith by
patience.

patience. For he that beleueth, maketh no hast, being assured of Gods promise: that in quietnes and confidence shall be their strength. Let them imitate *Moses* and *Aaron*, who were as hastie in behalf of their sister *Miriam*, but yet were perswaded by God to shut her out of the host seuen dayes. Thus much for these goers abroad. But what say you now for those that come to Church, in whose behalfe you seemed much affected at the first.

Esai. 28. 16.
& 30. 15.

Numb. 12.
12, & c.

Profess. I was indeed affected as I seemed: but that which you haue said to goers abroad, belonging for the most part to commers to Church, hath stopped my mouth: and the rather because I remember the King, who was kept from the Temple, whiles he liued, for the Leprosie. Why then (thinke I) should not the infected with the Plague be content to forbear for a while, sith in the Plague they vsually mend or end in short time?

1. Chro. 26.
20, 21.

Preach. God be praised, for now you vnderstand and remember well, I haue therefore the lesse to say: only this, touching the comfort of soule, which they

desire by comming to Church. I pray them examine what true comfort they can haue, when they consider that they are moze dangerous than they who go abroad. For in the Church they sit by it, and that in a throng and heat: whereas if they humble themselves vnder Gods hand, and tarie at home, though taking it as a part of their crosse that they keep so long from the Church; I doubt not but that they shall find God (who turneth his childzens bed in time of sicknesse) as a sanctuary to them. And this I further say, that he rather is in the assembly of saints, who is there in spirit, though absent in body; then he that is present in body, but absent in spirit.

Psal. 41. 3.

Ezec. 11. 16.

1. Cor. 5. 4.

Esa. 29. 13.

Profess. All this (as I vnderstand) concerns such as being infected themselves, do yet come to Church. But what say you to those who haue spacious houses, so as they come not neere the sicke of their family, and be sound themselves: may not they come to Church as well as those, betweene whom and the infected there is but a wall?

Preach. They may, as I am perswaded.

bed. But all things are not expedient 1. Cor. 10.
 which are lawfull. For many too foolish, 23. 24.
 ly fearefull (another extremitie of this
 time, as generall and dangerous, as
 Presumption) knowing their houses to
 be infected, wil verily suppose that they
 haue bene about the sicke, and that the
 plague is in their garments; and there-
 fore if it fall out so that they sit together,
 their fearefull conceipt may breede the
 Plague.

Profess. O sir, are you of that mind,
 that the Plague may be in a garment, and
 the partie not sicke; and that one may
 take the Plague onely with feare, and do
 you beare with such a conceipt?

Preach. No, I do not. But I deeme
 them guiltie of their owne bane, who
 take it with such a conceipt. And yet I
 thinke every charitable Christian will
 grieve at the heart, that he should be the
 occasion of such a fright, and could wish
 that he had rather been from the church
 a moneth, especially being in some sort
 Gods prisoner, and the affrighted ha-
 ving likelyhoods that either he or his
 garment might be infected. What a gar-

ment may be infected, and the Plague taken onely by feare, experience and reason do make manifest. Concerning the former, it hath bene proued that clothes of infected persons layed vp and not well ayzed, being opened though a yere or more after, haue instantly renewed y^e Plague. Againe, we perceiue by the smell that garments wil retaine the sent of Clozmelwood or muske for a long time: the cause is not in the sent by it selfe considered, but in the ayze which is the subiect of the sent. The plague in a garment is a poysoned aire (being according to the nature thereof called by the learned the Death of the ayre) proceeding from the partie infected, and infecting the garment, though not perceiued by smell: as the open, cleere and wholesome ayze of the heauens is healthfull for the body, though not perceiued by smell. Lastly, leprosie

Lev. 13. 51. infecteth garments: and he that sleepeeth or eateth in an house, shut vp for leprosie, must wash his clothes: which argueth that infection may be by the ayze, sith a man may eate in the house, and not

Lev. 13. 51.

& 14. 46-47

not touch the walles infected. If Leprosie be so contagious, much more the Plague, which is a stronger poyson, because it infecteth and killeth.

Profess. This is more then euer I heard and considered, and I think it reasonable: but I cannot conceiue how the garment can be infected, and yet the person that weareth it escape the Plague.

Preach. I will shew you that in a word. Do you not consider that either the infection may be but weake, or the party of a strong and healthfull constitution. Cinders will not set fuell on fire so soone as burning coles: neither will greene wood be so soone kindled as chips and drie deale-wood.

Profess. I now see and in some sort assent to your opinion: proceed therefore I pray you to giue reasons why by onely feare a man may be infected with the Plague.

Preach. The spirit of a man will sustaine his infirmities: but a wounded spirit, who can beare it? saith Salomon. By spirit here is meant a comfortable heart, which animateth a man in all troubles: but if

Pro. 18. 14.
& 4. 23.

16 *A short Dialogue concerning*
 that fayle, hee is some ouerthrowne.
 From the heart proceed (as Physicians
 say) vitall spirits, whereby man is
 made active and couragious. If they by
 feare be infozced to retire inward, the
 outward parts be left infirme: as may
 appeare by the palenesse and trembling
 of one in great feare, so that as ene-
 mies easily scale the walles of a towne
 abandoned by souldiers: so the Plague
 (especially in a season disposed to infe-
 ction) doth find readie passage into the
 outward parts of a man, destitute by
 feare of the vitall spirits which should
 correct y^e same. Againe, as faith maketh
 vs partakers of Gods helping hand, so
 vnbeleefe depriueth vs thereof: & feare
 (aduersarie to faith) pulleth to the wic-
 ked the euill which he feareth.

Mat. 9. 22.

& 13. 58.

Pro. 10. 24.

Profess. By this conference I haue lear-
 ned to feare more then I haue done, and
 yet to take heed of feare: to feare because
 the plague may be caried about in gar-
 ments, and therefore may infect me, kee-
 ping company with one that is couersant
 with the infected, I being peradventure
 not of so strong a constitutio as the party.

To

To take heede of feare, lest I be guiltie of mine owne bane.

Preach. Your collection is good, especially if you remember the distinction of feare in that sence which I haue often taught it: to wit, feare is contrary either to Security, and so it may be called Weedfulnesse, or to Faith, and so it is cousin germain to Despaire. But hoping that now you see our doctrine against vnruely and vncharitable going abroad of the infected, either in person or garments, not to be a checke to Pietie and Charitie, I pray you tell me, what you can say for vnnesse and desperate running to the sicke and buried of the Plague?

Profess. What? I tell you (be it without offence) that many maruell (I will not say, cry out) that Preachers, who should be examples of loue and faith in visiting the sick according to their office, do yet so flatly speake against the expresse words of Christ. For doth not he say: That we shall be iudged at the last day, according to our workes of charity, and amongst the rest, our visiting, or not

Phil. 2. 12.

13.

Mar. 4. 40.

1. Tim. 4.

12.

Mat. 25.

36, 43.

18 *A short Dialogue concerning*
visiting the sicke?

Preach. O neighbour you now lay
on load! I must therefore ease (a litle)
the shoulders of Preachers whom you
charge heavily, for not visiting the sick
of the Plague; before I can nimbly en-
counter your maine obiection. Surely
ye Professours, who so vrgē this pre-
tended dutie, are farre from the loving
care and kindnesse of the Israelites,
2. Sam 18. who would not suffer *Dauid* to hazard
3. & 21. 17. himselfe in battell, lest if he, being
worth tenne thousand of them, were
slaine, and the light of Israel should be
put out. Againe, ye forget that *Christ*
said to him that desired to burie his
father: Follow thou me, let the dead bu-
Mat. 8. 21. rie their dead. If ye did consider this
22. well, you could not but thinke, that as
1. Cor. 1. 17 *Paule* said, *Christ* sent me not to baptize
but to preach: so Preachers may say:
Christ hath sent vs not to visite the
sicke, but to preach, and thereupon cō-
clude; that the lesse dutie (if a dutie) es-
pecially being dangerous, must giue
place to the greater, and the visiting of
a few sicke and lesse capable of instru-
ction,

dian, must give place to the teaching of the whole congregation, and more capable of doctrine and comfort. Now if they visite every one that is sicke, how can they attend vnto reading, and follow Christ in the most proper and necessarie worke of the ministerie? Lastly, I see not (but herein I humbly submit mine opinion to the Church) that visiting the sicke is a proper dutie of a Minister, as he is a Minister. For as none can ordaine officers in the Church but Christ, so none (as I am perswaded) can prescribe duties to those officers, but Christ. But I cannot find where Christ prescribeth visiting of the sicke, as a Ministers dutie. If not Christ, why should any surcharge Ministers, and the rather because they are not (no not the best) sufficient for duties prescribed? Did not the Apostles pronounce it an vnmeet thing to be hindered from giving themselves continually to prayer, and to the ministration of the word, by ministering to the poore, and therefore put over that duty to speciall men? If the Apostles extra

1. Tim. 4.

13. 15. 16.

Luk. 10. 42

Eph. 4. 8. 11

Mat. 28. 18.

19.

1. Cor. 12.

5. 8.

2. Cor. 2. 16

Act. 6. 1. 2.

3. 4

20 *A short Dialogue concerning*
ordinarily assisted, by the Spirit, both
with gifts and blessing, cast off an im-
pertinent burthen (yea such an one as
is no lesse necessarie then visiting.) A-
las, why should Ministers, who neede
all helpes (as much reading, diligent
conference, and frequent meditation,)
be further charged than they are by
Christ? Indeed I confesse that a Mini-
ster ought (as you said) to be an exam-
ple of all good workes, especially of that
as being the fittest man to satisfie the
doubtfull conscience, to humble the
stubburne heart, and to comfort the
wounded spirit.

Esa 50.4.

Profess. I neuer heard this matter
doubted of before. But (I pray you Sir)
doth not *Iames* say: *Is any sicke among you,*
let him call for the Elders of the Church?
Doth he not vnderstand Ministers by
Elders? If so, doth not this place proue
plainely, that it is a Ministers dutie to
visite the sicke?

Iam. 5. 14.

Preach. I say not but that it is a
Ministers dutie to visite the sicke, for
example sake: and as he is moze able to
do good than other, but not as he is Mi-
nister.

nister. I graunt also, that long since the
 same doctrine from this place hath bene
 gathered, which you now appzehend.
 So as vpon the same, Papistes haue
 grounded their bastard Sacrament of
 Extreame vnction. Which taken away, Ioh. 7. 49.
 the cursed people (which know not the law) neither care to know it (being ^{Ier. 44. 16.} ^{es 17.}
 uer addicted to superstitious vanities)
 must needes (forsooth) in stead thereof,
 haue a Minister to visite their sicke,
 though they be moze then halfe dead.
 As in stead of Dirgies and Trentals,
 they must haue funerall Sermons for
 fashion sake. Thus the holy Ministry,
 and most glozious name of God must
 be abused and taken in vaine, by fol-
 lowing the vaine humour of arrogant
 Folly, which neuer cared for Mini-
 sters, or Sermons (as al ought to haue
 done) in time of health. I graunt that
 some Professors (for all this Plague,
 whereby humours (I trow) should be
 mortified) haue a mind, that funerall
 Sermons attend their credit. So strö-
 g a temptation is the Pride of life incou-
 raged by Custome. But to come to the

20 *A short Dialogue concerning*
ordinarily assisted, by the Spirit, both
with gifts and blessing, cast off an im-
pertinent burthen (yea such an one as
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all helpes (as much reading, diligent
conference, and frequent meditation,)
be further charged than they are by
Christ? Indeed I confesse that a Mini-
ster ought (as you said) to be an exam-
ple of all good woꝝkes, especially of that
as being the fittest man to satisfie the
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Ministers dutie to visite the sicke, for
example sake: and as he is moze able to
do good than other, but not as he is Mi-
nister.

minister. I graunt also, that long since the same doctrine from this place hath bene gathered, which you now appzehend. So as vpon the same, Papistes haue grounded their bastard Sacrament of Extreame vnction. Which taken away, Ioh. 7. 49. the cursed people (which know not the Ier. 44. 16. law) neither care to know it (being e^{er} 17. uer addicted to superstitious vanities) must needs (fozsooth) in stead thereof, haue a Minister to visite their sicke, though they be moze then halfe dead. As in stead of Dirgies and Trentals, they must haue funerall Sermons foz fashion sake. Thus the holy Ministry, and most glozious name of God must be abused and taken in vaine, by following the vaine humour of arrogant Folly, which neuer cared foz Ministers, o^r Sermons (as al ought to haue done) in time of health. I graunt that some Professors (foz all this Plague, whereby humours (I trov) should be mortified) haue a mind, that funerall Sermons attend their credit. So strög a temptation is the Pride of life incouraged by Custome. But to come to the

22 *A Short Dialogue concerning*
point : this place of *Iames* doth not
proue, y it is the proper dutie of a Mi-
nister to visite the sicke. For the Elders
were sent for to heale the sicke by pray-
er and oyle, according to that miracu-
lous grace which was then bestowed
vpon them, for confirmation of the
word: so that I am of your mind, that
teaching Elders be here understood.
Which gift discontinuing, this Canon
is annulled: so that in time of Pesti-
lence, it is absurdly concluded: that be-
cause *Iames* incyoned Ministers to go
to heale the sicke, therefore Ministers
must vpon euery call aduenture their
liues, by visiting the sick of the plague.
Againe, if it be the proper dutie of Mi-
nisters to visite the sicke, as it was the
proper gift of Elders, for confirmation
of the word, to heale with oyle, then
none must visite the sicke but Mini-
sters, as none must minister the Sacra-
ments (which properly belong to their
function) but they. Lastly, this word,
Elders in the plurall number, putteth
me in mind, that Ministers were in
the primitive Church, assisted with
other

Mar. 6. 13.

Heb. 5. 4.
2. Chr. 26.
16. 17. 18.
19.

other Elders, (for there were two sorts of Elders) who looked to the manners of people, and with Deacons who looked to the poore, that they themselves might attend their studie, prayer, preaching, and the Sacraments. Why then should we thinke, that visiting the sicke, was laid vpon them as a dutie properly pertaining to their ministerie? But rather that Elders by spirituall comfort, and Deacons by outward reliefe visited the sicke as there was need: so that the Minister was not troubled but in extraordinary necessitie. As when none but he could satisfie the despairfull conscience, or mind doubtfull in a fundamentall error, of one likely (otherwise) to die out of the faith. In which case, I thinke a Minister ought to hazard his life. My reason is: It is the reuelled will of God that he must saue a lost sheepe: but it is Gods secret, whether he shall be infected. And the rather because of the promise made to him that walketh in his way. The premises considered touching ordinary visitation, thus I con-

1. Tim. 4.

17.

Act. 6. 2. 3.

Rom. 12.

7. 8.

Ezec. 34.

2. 4.

Psal. 91. 10.

11.

24 *A short Dialogue concerning*
clude, that as Ministers are exemplarily (but not as Ministers) to relaxe the poze, according to their abilitie, and where they haue some speciall calling: so they are exemplarily (but not as Ministers) to visite the sicke, according to their leysure, and where they haue some speciall calling.

Profess. I know not whether I should be glad or sad, for drawing from you so probable, and (it may be) a profitable discourse: but I will suspend my iudgement, sith you submit your opinion to the censure of the Church, and proceede (with your fauour) to require the iustifying of that vncharitable doctrine (so seeming) against visiting the sicke of the Plague, and so contrarie to Christ his iudgement, as hath bene shewed.

Page. 17.

Preach. But haue you shewed that the plague is exprest? And haue you neuer heard, that there be few rules so generall, but they admit some exception? By the same iudgement prisoners are to be visited, and yet none were bound in conscience to go into the
dungeon

dungeon there personally to visit *Iere- 1er. 3. 6.*
my, though he were the Lords prophet.
Againe, you vtterly mistake the point:
foz the question is not whether the sick
of the Plague are to be visited; which
God fozbid that any Preacher should
gainesay: but whether they are to be so
visited and with such resort, as other
sicke of diseases not contagious. Lastly,
in the place so much v2ged, Christ both
not necessarily require personall visita-
tion (though that also be comfortable in
cases conuenient, and so required accoꝝ
dingly) but real, that is, by relæse, either
brought, sent or procured: foz in the 44. *Mat. 25. 44.*
verse of that chapter you may find, Mi-
nistring to Christ v2led, foz all other
woꝝkes of Charitie befoze specified.
Whereby it is manifest, that Christ re-
quireth not so much personall visiting,
as charitable ministring to the necessi-
tie of the sick. Of all other, Princes and
Magistrates (who are foster-fathers
and shepheards) are to visite the sicke.
But who will say they are to do it in
person, and not rather by a faithfull
care, that the sicke of the Plague be wel

26 *A short Dialogue concerning
prouided for.*

Profess. But how can the sicke be wel
prouided for, if none do personally attend
them? and if none be bound in conscience
personally to visite, how shall they be at-
tended?

Preach. All this is true. But hus-
bands and wiues, parents and childre,
masters and seruants, neare neighbors
and deare friends, are mutually to at-
tend each other: if otherwise conueni-
ent attendance cannot be pꝛocured.

Profess. Why do you adde this con-
dition?

Preach. Because life is pꝛecious: so
that we must not destroy the dam with
the pong: and therfore seeing the plague
swæpeth where it findeth many toge-
ther, life ought to be pꝛeserued with as
much care as may be, by separating the
sound from the infected, except there be
necessary cause of the sound, or some of
their attendance or repaire. Moreover,
it may be that the sound, or some of the,
be pꝛofitable members in the Church,
or common wealth: now the more hope
there is of god by them, the more care
there

2. Kin. I. 14.
Deuter. 22.
6, 7, 8.

there ought to be of their preservation; according to the peoples care for the safetie of Dauid, befoze spoken of.

Profess. In my conscience this seemes to be very true: but I pray you tel me what you think of them who send their seruants vnto the Pest-house.

Preach. Right wel: especially if they want conuenient roome & other means at home: for I vnderstand of the Cities right honozable and christian prouisiō for that house: I know diuers there wel bled, and thence well returned: and it is extant in print, that when there were buried in and about London 3385. in one week, yet of all pestred in that house there were buried but six. And therfoze I condemne those that raised a slander vpon that house, holding them as despisers of gouernement, and wicked ill speakers of them that are in anthozitie. Iud. 8.

Prof. If you conuersed amongst people as I do, and must do, I know your spirit would be grieued to see how ready they be to lay hold on every light occasion and false report, to speake their wicked pleasure of Gouernors. O that they

Numb. 16.
41. 46.

would consider the example you lately in a Sermon vrged of a plague kindled amongst the Israelites, for charging *Moses* and *Aaron* with killing *Corah* and his rebellious complices. Well, God amend vs all, and giue vs grace to humble our selues vnder this his heauie hand, that we may be raised again and comforted, according to the dayes he hath afflicted vs. Now I speake of cōfort (that we may go on with the main matter) I wold know (if it might be without offence) whether you would haue those pittifull creatures that are tormēted with the plague, to want the comfort, which they may take by the very presence of their good neighbors & friends, much more by their comfortable words?

Psal. 90. 15.

Preach. O neighbour! I wish them all true comfort of body and mind, the Lord knoweth, and I graunt that the very presence of those we loue, is very comfortable in time of sicknesse: but yet I aduise all visited with that deadly and contagious disease, to manifest their mortification from vnnecessarie desires, & their charitable loue to their friends, by not desiring them to come
into

into far greater danger than their presence can do good, without necessarie cause. And let them remember how David refused that water which was gotten with ieopardie of life, and called it bloud, though he had longed for it, & the danger was past. As for comfortable words, I likewise acknowledge their speciall vse: but before I answer that point, let vs consider how needfull it is (especially in time of mortality) to hide in their hearts the word of life, lest wee be iustly punished with want of comfortable words, when we most need them: according to that of Amos, where a famine of the word is threatned to despisers of the Sabbath, and that at such a time, when to find the word, they would run from the East to the West. Amos. 8. 11, 12.
Now to the point. Sith all sicknesse (especially the plague, vntill the worst be past, when comfortable words are not usually in great request) maketh vs unfit for long & learned discourses, & therefore short sentences may (through Gods blessing) do much good: whereby attendants & friends, repairing for necessary causes,

may sufficiently comfort the afflicted, according to that which is required by the Apostle, in *Thess. 4. 18.* except there be extraordinary neede of resolution or consolation, whereof I haue spoken before. Again, the Spirit of God is called a Comforter, because he bringeth the words of Christ vnto remembrance: and that especially in time of need, as
 1oh. 14. 26. when we iustifie wisdom before au-
 Luk. 12. 12. thoꝛitie, so when we are sick. For when
 2. Cor. 4. 16 the outward man perisheth, the inward man is renewed: so that we often heare, not onely men but euen children also, speake diuinely and admirably in their sicknesse. We may the rather make account of this holy assistance, if we follow Christ his counsel in laying vp his words in our hearts, and praying for the holy Ghost. All the premises considered, I hope that you are now of my mind, touching the restraint, as of the infected from the sound, so of the sound from the infected.

Profess. Indeede I confesse that your probable discourses haue won (I know not how) a certaine inclination to your opinion,

opinion, but yet I must suspend my resolution, till you haue answered certain objections against the maine grounds of your opinion: but before I come to them, let me haue but one word with you about buriall. I say but one word: for if those that are infected in person or garment, are to keep from Church for a time conuenient: and if friends are to forbear resorting to friends sicke of the Plague, except they haue necessary cause, then I may (of my selfe) conclude, that we are not to throng after infected corpses (which haue no good thereby) without some reasonable cause. That one word (I spake of) is this, I would gladly know (if I may obtaine that fauour) your iudgement, concerning the direction of authoritie, that but sixe persons, besides the Minister, Clerke and bearers, should accompany infected corpses.

Preach. I dare not presume to iudge of the determinations of authoritie without sufficient reason, which I want in this case: but rather I am perswaded (according to that I am commaunded by these words, *Honor thy father and mo.* **Ex. 10. 13.**

32 *A short Dialogue concerning*
ther) to indge the best, and take it as an
argument, that authozitie careth moze
foz the liuing then foz the dead, their
pompe so dangerous in these times and
not necessary, as wise men thinke. But
mine own opinion is this. I could wish
y friends of the diseased would respect
the pzeseruatiō of life moze than com-
plements of buriall. But I vtterly mis-
like that infected persons should thrust
into the thzong, and it grieueth me to
heare how the pwoer sozt, yea women
with yong childzen, will flocke to buri-
als, and (which is woze) stand (of pur-
pose) ouer open graues, where sundry
are buried together, that (fozsooth) all
the woꝛld may see that they feare not
the Plague. This peruerse course of too
too many, in doing that which authozi-
ty fozbiddeth, and despising that which
authozitie commandeth, to wit, fasting
and pzaier, occasioneth me to obserue a
notable propoztion betwæne y plague
& the wickednes of this time: by which
propoztion, God seemeth to teach men
to say in their hearts, we would not be
ruled, neither by reason noz authozity,
therefoze

therefore are so many, as it were distracted in their sicknesse, and by no meanes to be ruled: so that some leape out of the windowes, and some runne into y^e Thames. As the rough speeches of *Ioseph* caused his brethren to say: As *Gen. 42. 7.* we would not heare *Ioseph*, so this man *21.* will not heare vs. I rather obserue this proportion betwene the unrulinesse of our sinne, and the unrulinesse of this sicknesse, because I find in the Scriptures, that the Plague was especially threatened against, and inflicted vpon wilfull offenders. At your leysure consider these places. *Leuit. 26. 23, 24, 25. Num. 14. 37. and 16. 41, 45, 46. 2. Sam. 24. 1, 2, 3, 4, 15.* and you will perceiue as much. But now let me heare one of your objections against the grounds of mine opinion.

Prof. The ground whereon you build your opinion, of separating the sound from the infected, is the law of Lepers. Which (vnder your correction) seemeth to be no rocke, but a sand, because that law was meereley ceremoniall.

Prea. Nay Sir, my ground is the

34 *As short Dialogue concerning*
mortal contagion of the Pestilence,
which we call the Plague. Indeed I re-
ceiue confirmation from the law of Le-
pers. For thus I reason : If such care
is to be had of infection which is not
mortal, much more of y^e Plagues infe-
ction which is mortal. And this argu-
ment holdeth good, your obiection not-
withstanding. For the lawes of sepa-
rating women in time of their flowers,
and not eating strangled beasts, were
ceremoniall : but yet husbands are
now to forbear the act of matrimonie
in that time, and all are to take heed
how they eat of strangled flesh, and
both are to be heeded in naturall consi-
deration of bodily hurt, which is still
to be feared, in such copulation and ea-
ting. So Leprosie is still infectiue, as
experience sheweth : if now, why not
then, notwithstanding the lawe of Le-
pers was ceremoniall? And the rather
because in Sacraments and ceremo-
nies, there must be a resemblance be-
twene the signe and the thing signifi-
ed: so that, as we obiect against Trans-
substantiation, and say: If the sub-
stance

Leuit. 15.
24. & 17. 18
15.

stance of bread and wine be taken a way by consecration, how can there be bodily nourishment? if no nourishment, how can our spirituall feeding be resembled? So I say to you, If in the Leprosie there were no infection, how could the contagion of sinne be signified?

Prof. I graunt that in Leprosie there was somewhat to signifie a sinne to be shunned. But that was Pollution, not Infection. For vpon occasion of this question, I haue read both the Chapters concerning Leprosie, and find them still mention Vncleanenesse, and neuer Infection. Againe, if the Leprosie were infectiue, how chaunced it that the Priestes, who so often viewed the Lepers, were neuer infected? Leuit. 14.
& 15.

Preach. Do not you consider, that though all vncleanenesse be not infectiue, yet all infection is vncleane, and therefore you might haue vnderstood Infection as well as any other Pollution, by the word Vncleanenesse. And though you find not the very word Infection, yet you may find enough to

make it euident, that the Leprosie is
 Leuit. 13. 8 infectiue. For it was not to be pro-
 51. nounced Leprosie, except it were found
 2. Tim. 2. spreading and fretting as a Canker, or
 16. 17. Gangrene in a mans bodie. And why
 was the Leper to couer his lips, and to
 Leu. 13. 45. to cry, I am vncleane, I am vncleane, but
 to giue warning, that none shold come
 within the infection of his breath? As
 so; the Priestes escape, that is to be at-
 tributed to the prouidence of God who
 set him on worke. As he promised to
 Ier. 1. 18. 19 preserve *Jeremy* and *Paule* so; that
 Act. 18. 9. cause.

10. *Prof.* If my memorie faile me not, I
 haue heard you say, that the ceassing of
 106. 5. 11. 13 Man, presently after the children of Is-
 rael had eaten of the corne of the land of
 promise, teacheth vs not to depend vpon
 extraordinary means, as to that you

how they eate of strangled flesh, and
 both are to be heeded in naturall consi-
 deration of bodily hurt, which is still
 to be feared, in such copulation and ea-
 ting. So Leprosie is still infectiue, as
 experience sheweth: if now, why not
 then, notwithstanding the lawe of Le-
 pers was ceremoniall? And the rather
 because in Sacraments and ceremo-
 nies, there must be a resemblance be-
 twene the signe and the thing signifi-
 ed: so that, as we obiect against Trans-
 substantiation, and say: If the sub-
 stance

Preach. How find you that to be the cause? Sith you find not in both your Chapters Touching spoken of. Where as in the next Chapter you find Pollution communicated by touching and Leu. 15. 9. 7. 19. 21. not otherwise in the vncleannesse of a man by fluxe of seed, and of a woman by issue of flowers. Nay in this case of Leprosie, a man is become vncleane, by going into an house shut up for Leprosie in the wals, which he need not to touch, as hath bene said. So that if Verf. 14. 37. 46. Pag. 14. you consider your two Chapters well, it may rather appeare to you, that as the infection of the Plague, so of the Leprosie was communicated by the ayre, and not onely by touching. But suppose that Pollution not Infection, were the cause that cleane men should

cerning Leprosie, and find them still & 15. mention Vncleannesse, and neuer Infection. Againe, if the Leprosie were infectiue, how chaunced it that the Priestes, who so often viewed the Lepers, were neuer infected?

Preach. Do not you consider, that though all vncleannesse be not infectiue, yet all infection is vncleane, and therefore you might haue vnderstood Infection as well as any other Pollution, by the word Vncleannesse. And though you find not the very word Infection, yet you may find enough to

make it euident, that the Leprosie is
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 within the infection of his bzeath? As
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 tributed to the prouidence of God, who
 let him on worke. As he promised to
 Ier. 1. 18, 19 p̄serue *Jeremy*. and *Paule* for that
 Act. 18 9, cause.

10.

Prof. If my memorie faile me not, I
 haue heard you say, that the ceassing of
 Ios. 5. 11. 12 Man, presently after the children of Is-
 rael had eaten of the corne of the land of
 promise, teacheth vs not to depend vpon
 extraordinarie meanes (viz. Miracles and
 such like) when we may enioy ordinarie.
 So I thinke it may be said, we are not to
 suppose the extraordinarie prouidence
 of God, in p̄seruing Priests viewing
 the Lepers, where we may find an ordi-
 narie, to wit, their not touching of Le-
 pers, whereby they might be defiled.

Preach.

Preach. Now find you that to be the cause? Sith you find not in both your Chapters Touching spoken of. Where as in the next Chapter you find Pollution communicated by touching and not otherwise in the uncleannesse of a man by fluxe of seed, and of a woman by issue of flowers. Nay in this case of Leprosie, a man is become unclean, by going into an house shut up for Leprosie in the wals, which he need not to touch, as hath bene said. So that if you consider your two Chapters well, it may rather appeare to you, that as the infection of the Plague, so of the Leprosie was communicated by the ayre, and not onely by touching. But suppose that Pollution not Infection, were the cause that cleane men should shunne uncleane Lepers, lest they should be defiled, not infected; yet this makes for my purpose. For if Pollution be to be shunned, much more Infection, and that deadly.

Profess. I see I must either depart not fully satisfied, or come to a point which I haue hitherto auoyded, because I wold

38 *A short Dialogue concerning*
not offend you, whom I haue heard se
earnest against it, so as you haue pro
nounced it to be a bloudie error, to wit,
It is stiffely maintained by no small num
ber of people, that the Plague is not con
tagious.

Preach. I graunt that mo than a
good many do moze stiffely than wisely
maintaine that bloudie erro2, so I will
call it againe and againe. For most of
that many do wilfully maintaine that
opinion, because they cannot abide to
be Gods prisoners. It is a death to be
out of companie, and they had rather
indanger a thousand liues, than want
any part of their pleasure or profite. As
may appeare by the discovered course
of many, who hold the Plague to be
infectiue, while they and theirs be wel:
but when they or theirs be infected, the
(forsooth) the Plague is not infectiue.
So their reason followeth and is fra
med to their will, and not their will
followeth reason to be ruled thereby.
But me thinkes euery reasonable man
should say to his owne soule: O let me
be sure mine opinion touching the in
fection

infection of the Plague (whether negative or affirmative) be undoubtedly true, lest by maintaining an error, in a case and time of so great mortalitye and unspeakeable miseries, I do infinite hurt. For if it be true that the Plague is contagious, then of necessitie, he that maintaineth the contrarie, is guiltie of the blood of so many, as are encouraged by his opinion to runne into daunger. On the other side, if the Plague be not contagious, then he that maintaineth the contrarie, is guiltie of all the wants and miseries of so many as want convenient reliefe, not ministred for feare of contagion, apprehended by the maintenance of his opinion. But neighbour, I wonder that any should deny the Plague to be contagious against so generall and wofull experience. Do not the botches, blains and spots (called Gods tokens) accompanied with raving and death, argue a stranger infection, then that of the Leprosie, to be iudged by botches and spots? Doth not the ordinarie experience of laying live Pigeons to plague

40 *A short Dialogue concerning*
sores, and taking them presently dead
away, and that one after another, de-
monstrate mortall infection? In that
the Plague rageth and raigneth espe-
cially amongst the younger sort, and
such as do not greatly regard cleane
and sweete keeping, and where many
are pestred together in alleys or hou-
ses: is not this an argument of infecti-
on? Thousandes can directly tell,
where, when, and of whom they tooke
the Plague. Doth not all this make it
more then manifest, that the Plague
is contagious? All Magistrates, all
Divines, all Whisitians, all learned
men, and all wise men, in all ages,
haue held the Plague to be contagious.
Dare any but blind bayard, be so im-
pudent to deny it, without such rea-
sons, as may sway against so great ex-
perience, and so great authoritie? If
you haue any such, I pray you let me
heare them.

Profess. That I haue any such I cannot
say, in regard of the weaknes of my iudg-
ment, as also of the probabilitie (at least)
of that I haue heard already spoken to the
contrary:

contrary : but such as they be (if it please you) I will bring them out, humbly desiring your answers. The first, is thus vrged with open mouth: This opinion of infection doeth vtterly ouerthrow charitie towards the visited by the plague, being the cause, why they by whose meanes the sick and sound are especially to be provided for, do runne away, viz. Magistrates, Ministers, (such I meane as indeed were neuer faithfull, for (blessed be God) many faithful remaine) Phisitians and rich men: and why so many be thrust out of doores, perish in town and field for want of help, and are so cruelly ysed by country people: so that it is a very countermaund to Christ his iudgement concerning visitation of the sicke. But by that which hath bin said, Pag. 24, 25, and by gathering from the last point we 26. 27. talked of, that the precise commaundement touching Lepers to be separated Pag. 7, 8, & 34. from Church and companie, was no hinderance to their visitation, but that they were to be ministred vnto, according to their need: I am for my part induced to lay the blame of all this vncharitable dealing vpon the excessiue feare of people,

42 *A short Dialogue concerning*
occasioned perhaps, but not well ground-
ded vpon the opinion of the Plagues in-
fection: for though the Plague be to be
feared, because of the infection, yet (as I
take it) not so excessiue and inordinatly.
For of such feare, the cause is want of
faith, rather then the opinion of infection;
as I may partly gather from that which
you deliuered before: I will therfore pro-
pound an argument (so deemed) which
we haue not yet handled.

Page. 16.

Preach. Stay here a while, for I can
not but thanke God that you indoe so

and waite keeping, and where many
are pestred together in alleys or hou-
ses: is not this an argument of infecti-
on? Thousandes can directly tell,
where, when, and of whom they tooke
the Plague. Doth not all this make it
more then manifest, that the Plague
is contagious? All Magistrates, all
Diuines, all Phisitians, all learned
men, and all wise men, in all ages,
haue held the Plague to be contagious.
Dare any but blind bayard, be so im-
pudent to deny it, without such rea-
sons, as may sway against so great ex-
perience, and so great authoritis? If
you haue any such, I pray you let me
heare them.

Profess. That I haue any such I cannot
say, in regard of the weaknes of my iudg-
ment, as also of the probabilitie (at least)
of that I haue heard already spoken to the
contrary:

obserue) are euer running into extremi-
ties. If Paul teach, that we are iustified Rom. 3. 28.
by faith, without the woꝝks of the law;
the carnal gospeller taketh occasion be-
foze it be giuen, to neglect god woꝝkes.
And if Iames teach, that faith without Jam 2. 26.
woꝝkes is dead, the arrogant Papist
taketh occasion befoze it be giuen, to ad-
uance god woꝝkes to merite and super-
erogation. Mine heart bladdeth to heare
of the crueltie and inhumanitie you
mentioned: so that if I were in the coun-
try, I would (by Gods grace) set my

cause, why they by whose meanes the sick
and sound are especially to be provided
for, do runne away, viz. Magistrates, Mi-
nisters, (such I meane as indeed were ne-
uer faithfull, for (blessed be God) many
faithful remaine) Phisitians and rich men:
and why so many be thrust out of doores,
perish in town and field for want of help,
and are so cruelly ysed by country people:
so that it is a very countermaund to Christ
his iudgement concerning visitation of
the sicke. But by that which hath bin said, Pag. 24, 25,
and by gathering from the last point we 26. 27.
talked of, that the precise commaunde- Pag. 7, 8, &
ment touching Lepers to be separated 34.
from Church and companie, was no hin-
derance to their visitation, but that they
were to be ministred vnto, according to
their need: I am for my part induced to
lay the blame of all this vncharitable dea-
ling vpon the excessiue feare of people,

42 *A short Dialogue concerning*
occasioned perhaps, but not well ground-
ed vpon the opinion of the Plagues in-
fection: for though the Plague be to be
feared, because of the infection, yet (as I
take it) not so excessiue and inordinatly.
For of such feare, the cause is want of
faith, rather then the opinion of infection;
as I may partly gather from that which
you deliuered before: I will therefore pro-
pound an argument (so deemed) which
we haue not yet handled.

Pag. 16.

Preach. Stay here a while, for I can
not but thanke God that you iudge so
rightly betwene mine opinion, and
others feare of infection. If Professors
would wisely obserue what is taught,
there would not be so many spiders to
suck ranke poison out of sound doctrine.
Then might we hold the plague in the
nature thereof to be contagious, and
men would not take occasion before it
be giuen, of excessive and inordinate
feare: then might we inuey against ex-
cessive and inordinate feare, and men
would not take occasion before it be gi-
uen, of inordinate and dangerous pre-
sumption: but foolish men (as wise men
obserue)

obserue) are euer running into extremities. If Paul teach, that we are iustified by faith, without the woꝝks of the law; the carnal gospeller taketh occasion befoze it be giuen, to neglect good woꝝkes. And if Iames teach, that faith without woꝝkes is dead, the arrogant Papist taketh occasion befoze it be giuen, to aduance good woꝝkes to merite and supererogation. Mine heart blædeth to heare of the crueltie and Inhumanitie you mentioned: so that if I were in the cuntry, I would (by Gods grace) set my selfe against those damnable effects of inoꝝdinate feare, and make it euident that the Plague is not so contagious as excessive feare makes it to be. But now I follow this course (which God blesse) because I liue where the contrarie sinne of Presumption is moze generall, and moze dangerous; both because of that bloudy error, as also of the absence of Magistrates, who should see good orders put in execution: thꝛough which default it is come to passe, that men, women and children with running soꝝes, go commonly abꝛoad, and

Rom. 3. 28.

Iam 2. 26.

44 *A short Dialogue concerning*
thrust themselves into company, so that
some haue perceiued when they tooke
the infection of such. How many may
be supposed to haue taken the infection
from such, though they perceiued it not?
I would be loth to make Magistrates
neglecting their charge, guiltie of all
this blood: but (if I were in place) I
would humbly and earnestly intreate
them, seriously to consider the nine first
verses of the 21. of Deuteronomy, where
they may learne, how fearefull they (of
all other) should be of blood-guiltines.
But leauing them to Gods direction, I
pray you propound your argument so
deemed.

Profess. That I will, and (as neare as I
can) in such sort as it is inforced. If the
Plague be contagious, why is not one in-
fected as well as another? I haue lyen in
bed with many that haue had the plague-
sores running on them, I haue bene still
about them, when they swet, their sores
brake, and breath went out of their bo-
dies, and yet I (and a great number besides
me, who haue done as much) had neuer
the plague yet, and trust neuer shal, so long
as

as I haue a strong faith in God: for is it not written, *Thou shalt not be afraid of the pestilence for thousands shal fall besides thee,* yet it shall not come neare thee; for thou hast said, *The Lord is my hope.* Pal. 91. 5, 6, 7. 9.

Preacher. This aduenturous argument standeth vpon two points, viz. first the escaping of some, and secondly their strong faith. Concerning the former, I answer, (in the name of the opponent) *Is thine eye euill because God is good? Wilt thou by thy bloody error poison other, because God hath glorified his speciall prouidence ouer thee? Is this thy thankfulness for so great deliuerance, to obscure Gods prouidence by attributing thine escape to this, that the plague is not infectiue? Consider better the very text alleaged for thy strong faith, and you may (if you will) see clearely, that God doth hereby set forth his prouidence, in that he preserveth those that trust in him, and walke in his wayes, by Angels, and then, when by the pestilence, thousands fall about them: for the greater the daunger is, the greater is Gods prouidence in deliuering his* Mat. 20. 15.

people: as may further appeare by their
 Psal. 91. 13, 14 walking vpon Lions, Aspes and Dra-
 gons, mentioned in the same Psalm. Therefoze take heede how you obscure
 the prouidence of God, and draw many
 into daunger by denying the plague to
 be contagious; lest as he that feared
 not the day of the Lord, met with a
 Beare when he had escaped a Lion: so
 you meete with a iudgement heauier to
 you, though you still escape the plague.
 But neighbour, I will turne my speech
 to you, praying you to consider this
 Psalm wel, and you shall see me proue
 from the same the Plague to be conta-
 gious. For if an extraordinary proui-
 dence of God be manifested in preser-
 uing those that beleue from pestilence,
 then is the pestilence very dangerous:
 as be the Lion, Aspe and Dragon, but
 the former is true, therefore the latter.
 If then the pestilence be dangerous to
 one that is in the middell of thousands
 dying thereof, it must needes be so by
 contagion: as may further appeare, in
 that it is called noisome; and in that it
 Psal. 91. 3, 7 is said, *it shall not come neare thee.* But let
 vs

vs trie the strength of the former part
of that huge argument, layed downe in
this forme. Many haue bene with the
sicke of the plague, when they swee, &c.
& yet are not infected, therefore it is not
contagious. Certaine Priests said to
a Philosopher, All these monuments
which you see in this Temple, be in re-
membzance of so many deliuered from
shipwacke, by prayer to the God of
this Temple. But (quoth the Philoso-
pher) can you shew me how many
prayed, and yet perished? As the Philo-
sophers answer was stronger against
their God, then the Priests obseruation
was for their God: so it maketh much
more to proue the plague to be conta-
gious, to say: an hundred (if not a thou-
sand) infected by being where the
plague is, may be brought for one that
escaped. Againe, if that argument be
good, then these be as good: Many haue
had the plague sores and were sick, and
yet died not; therefore the plague is not
in it owne nature mortall. Many run
vpon the mouth of a canon, and escape,
therfore canon shot is not murdering.

Profess. We see the canon shot to kil,
but we see not the Plague to infect.

Preach. By common experience it is
obserued, that souring of drinke, and
other effects follow thunder, wherunto
they are attributed: and childezen take
the small pockes comming where they
be: though it be not seene how thunder
and being where small pocks are, cause
such effects. Why then should we not
feare aswell the pestilence that walketh
in darknes, as the plague that destroy-
eth at noone day: sith by common expe-
rience it is obserued, that thousands
fall sicke of the plague presently vpon
their being where it is, though it be not
seene how y infectiō is conueyed. Truly
the commō people herein do litle differ
from brute beasts: in that (for the most
part) they are moued by sense, and not
by reason.

Prof. I feare it is so in too many: for go-
ing amongst thē, I hardly perceiue one of
ten once looke for help, though they haue
a rising of the plague in some part of their
body vntil they be heart sick, & then often
they seeke for help too late. Whereas if in
reason

reaso they wold cōsider, that as the plague may be some good time in the garmēt, before it infect the outward parts, so it may be in the flesh a good while, before it strike the very heart, no doubt they wold betime preuent the worst. Through which default I am perswaded hundreds do perish daily: but commending such to Gods gracious prouidence. I pray you tell me what causes are giuen by the learned, why so many escape, though they be continually in so great daunger of the Plague, as hath bene said.

Pag. 44.

Preach. There be causes both naturall and diuine. For naturall causes I referre you to learned Philisians. Onely I will shew you somewhat, which euery reasonable man (as I thinke) may conceiue. Before any qualitie, good or bad, can qualifie any subiect, the subiect must be first disposed thereunto, or capable thereof. The Salamander liueth in the fire, though the flie, playing with the flame of a candle is consumed therewith. Gun powder takes fire presently, but so doth not chalker. So persons of a tender consti-

50 *A short Dialogue concerning*
tution, or corrupt humours sooner take
the Plague, then those that be of a
strong constitution, & sound bodies, as
hath bene said: & some infected are much
fuller of poisonfull corruption then o-
ther. The infirmities of many women
in trauell, and other diseases turne vn-
to the Plague. We see few auncient
people die in comparison of childzen,
and the younger sort. Lastly of those
that keepe a good diet, haue cleane and
sweet keeping, liue in a good aire, vse
reasonable and seasonable preserua-
tiues, and be not pestred many in one
house, or haue conuenient house-rome
for their household, we see few infected
in comparison of those, that faile in all
these good meanes of preservation, and
yet will thrust themselves into danger.
This well considered, may not an ar-
gument be drawn from hence, to proue
(euen by reason) that the Plague is not
so infectiue as faithlesse people con-
ceiue, and therefore they need not feare
the Plague so extreamely as they do?
But I will proceed to the diuine causes
or reasons. The chiefe whereof is this:
God

God worketh al things after the counsell of his owne will, and therefore he hath mercie on whome he will haue mercie, and none shall die but they who are appointed. For though the Pharisies sought to lay hands on Christ, yet they could not, before the appointed time came: and therefore be y^e Plague neuer so contagious in it owne nature, none can be smitten with it, but those, whom God hath specially appointed.

Eph. 1. 11. ;
Rom. 9. 13
15.

Ier. 15. 2.
Ioh. 7. 30.

Profess. Here I remember an opinion of some people (with whom I conuerse) whereby they seeme to thēselues, to reconcile the difference, touching the Plagues infection; and that is this. Let one (say they) go neuer so daungerously where the Plague is, he cannot die before his time, and yet indeed he may take the sicknesse. What thinke you of this opinion?

Preach. What thinke I of it: as I do of other opinions which brain-sicke men (despising the word of God, and ministerie thereof) do forge in their owne phantasticall braine-pans. How wittie soeuer it seeme to them, I tel you

it saouureth strongly of Epicurisme.

For doth God dispose of capitall and principall, and not of lesse matters, as Epicures dreame? Shall we say: The

Psal. 68. 20. issues of death belong to the Lord, and
shall we doubt with the Philistims,
1. Sam. 6. 9. whether sicknesse be by chaunce? If
they knew the Scriptures they might
Luc. 12. 6. learne, that God forgetteth not spar-
Mat. 10. 29 rows, but so regardeth them, that
without him, not one of them falleth
to the ground. Doubtlesse Gods proui-
dence is the same, though not alike
manifest, in litle and great matters.

Profess. The more I conferre with
you, the more I perceiue (I thank God
for it) the presumptuous wit of foolish
men, and herein I see euidently, that they
measure the infinite prouidence of God,
by the shallownesse of their owne capa-
citic. The Lord graunt vs grace to vnder-
Rom. 12. 3, stand according to sobrietie. I haue ano-
ther argument against the opinion of in-
fection from the prouidence of God, but
I would first heare some mo causes or
reasons, why so many escape so great
danger of infection.

Preach.

Preach. Neighbour you will harpe
vpon, so many, so many. I tell you they
be few or none in comparison of them,
who daily are infected by being within
daunger of the Plague. As for your de-
sire to heare mo causes, I am content
to satisfie the same. But I must first tel
you, that he is happy who can know
the causes of things, to the end you
may content your selfe with those few
I can presently gather out of the word.
God preserveth some to manifest his
power and providence. As may ap-
peare by the 91. Psalm before discus-
sed: and by Esa. 1. 9 (2) God will take
none hence before they haue done him
all that service, which in his counsell
was appointed, as appeareth by these
places, Luk. 13. 31, 32, 33, and Act. 13.
36. (3) God reserveth some for an hea-
vier iudgement, as may appeare by
these places: 1. King. 19. 17. 2. King. 8.
10, 15. Amos 5. 16, 17. And 4, towards
some he perfourmeth his promise in
preserving them, in their wayes: that
is, wayes whereinto God calleth the:
according to the 91. Psalm, vers. 11.

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54 *A short Dialogue concerning*
for which cause Priests, though ta-
king often view of Leprosie, were pre-
served, as I shewed before, and kee-
pers, buriers, and such as haue necessa-
rie cause of comming to the infected of
the Plague, are (for the most part) now
preserved So that Peter may boldly go
on the water when Christ biddeth him
come. As you may reade, Mat. 14. 28, 29.

Page 36.

Profess. I thank you heartily for yeel-
ding me this satisfaction. For amongst
all your good notes I take hold of the se-
cond with some comfort, and thereon
ground this conclusion: If I shall not die,
before I haue done God all the seruice I
am appointed: why shold I be vnwilling
to die, when my time is come, and not
rather be prepared to say, yea sing with
Luk. 2, 29. good old Simeon: *Lord now lettest thou thy
seruant depart in peace.* But I misse one
principall cause of preservation from the
Plague: to wit, A strong faith according
to the 91. Psalme.

Preach. I thought verily you wold
not let go your hold on that part of the
mightie argument. But I assure you
there is no such force in it, as it seemeth
to

to haue. Nay rather it ouerthroweth
the former part of that argument. For
in that Psalm, the promise of preser-
uation is not made only, to our taking
hold of Gods promise, but also to our
walking in our wayes. Wherefore as
that faith which standeth vpon the
precept (which is implied) to walke in
our wayes, and forgetteth (as it were)
the promise of helpe, saoureth of di-
strust in God. So that faith which ta-
keth hold of the promise, neglecting the
precept, saoureth of presumption, and
therefore hauing no promise (with co-
fortable assurance) cannot hope for
preseruatiō. Against, though faith do
equally respect both the promise & the
precept, yet sith all tempoꝛall blessings
are promised, not absolutely but condi-
tionally, so farre as the performance
of them shall be to the glorie of God,
and good of the beleeuer, as I wil proue
if need require, it cannot be otherwise
assured of preseruatiō, then with res-
pect to those conditions. If without
such respect it be absolutely assured, the
it is not faith, but presumption. Except

you will haue it to be a miraculous faith, which taketh hold of the will of God instantly and by inspiration reueiled. But that faith lieth and dieth with miracles, because (I say againe) it hath no promise. For howsoeuer saluation be absolutely promised to beleeuers, because it is reuealed that the performance of that promise is for Gods most glozy and the beleeuers best good, and is therefore absolutely to be beleeued: yet because it is not reuealed at any time, that then the performance of a temporall promise, is for Gods most glozy and the beleeuers best good: therefore a temporall promise, is in the nature thereof, conditional, and accordingly to be beleeued. Lastly, do you not perceiue that the stronger faith is required, the greater danger is supposed. But if the plague be not contagious, what daunger is there: if no daunger, what need of faith?

Luke 22.
31, 32.

Pro. 16 4.

Profess. There is no need you should proue your conditions: for they stand with all reason, sith God hath made all things for his owne sake, and promifeth deliuerance

deliuerance for his glory sake, and his promises pretend the good of his people. *Pal. 90.15, & 34.10.*

But yet it will not out of my mind, but that godly men who die in this plague, do therefore die because they faile in faith: I meane not touching their saluation, but touching the particular promise of preservation from the plague. Therefore I pray you for my better instruction, shew me how by the death of godly men dying of the plague, and beleewing the promises both of eternall saluation and temporall preservation, God may haue glory and the deceased benefit.

Preach. I graunt that a right godly man may faile, as in obedience to the pzecept of keeping his wayes, by pze-sumption: so in faith to the pzeomise of pze-servation, by feare, especially when he heareth nothing but crying of wiues and childzen, mourning of husbands and parents, sozrowing of friends and kinsfolke, and withall seeth the plague weékely to increase from tens to hundreds, from hundreds to thousands, and to draw nearer and nearer to himselfe, and that God in visiting him may

Mat. 14. 29.
30.

iustly take hold of this feare: for Peter walked on the water for a while, but when he saw a mightie wind, he was afraid and began to sinke. But this position, A godly man dying of the plague failed in faith, touching promised preservation, I hold to be as unsound as this: All godly men dying before their dayes be long, failed in honouring their father and mother. But I will shew you in a word how the death of godly men dying of the plague, and in the absolute faith of eternall saluation, and conditionall faith of temporall preservation, may be to Gods glorie and the believers good: for by the death of the faithfull, God glorifieth his iustice and wisdom. His iustice amongst the wicked, in giuing them cause to say, If God spare not the greene tree, what will become of the drie? His wisdom amongst the godly, least they should say, For our righteousness we are deliuered. As for the good of the believer, I marvell that you should forget that which is so often taught in funerall sermons, that as the wicked are reserved for a further mischief,

Luk. 23. 31.

Deut. 9. 4.

chiefe, so the righteous is taken away from the euill to come: besides, that he resteth in glozie from mo and greater laboꝝs, then the wicked are commonly subiect vnto.

Esa. 57. 1.

Reu. 14. 13.

Luk. 16. 25.

Profess. God helpe vs, for our owne conceiued errours will hardly out of our minds, but we easily forget that which may reforme our iudgement. Well, acknowledging that you haue fully answered my first argument, I proceed to another, grounded on the prouidence of God, in this sort. If God shoote his arrowes at a certaine marke, and not at random, if none die before his hower: and if those that are appointed to die, shal dy, and those that are appointed to perish by sword or famine, shall so perish, and none other, as you proued euē now; otherwise I had those proofes ready for this purpose: then if I go where the plague is a thousand times, I shall not die of the plague, if God haue not appointed me to dy thereof: and if he haue, I shall die thereof though I come not neare it by a thousand miles.

Pag. 51.

Preach. How now neighbour, stay

60 *A short Dialogue concerning*
you there, shall we haue no conclusion?
All this is granted: but what infer you
hereupon touching our question?

Profess. Trust me sir you pose me now.
I haue shot the bolt which many deeme
to be a kill cow. But indeed I know not
to what purpose.

Preach. Then may you see what kind
of reasoners heady people be: euen such
as are blamed by God for darkning the
Iob. 37. 2. counsell of God with words without
knowledge. But to vse the words of
1. Cor. 4. 19 Paul, if God will, I will know, not the
words of them that are puffed vp, but
the power. To bring this about, under-
stand that vpon that ground of Gods
prouidence, you must of necessity frame
one of these two arguments, if you will
reason to the purpose: None can die of
the plague but such as are specially ap-
pointed thereunto, therefore the plague
is not contagious: or this: None can
die, &c. but such &c. therefore we may as
boldly resort to them that are sicke of
the plague, as to those that are sicke of
any other disease. Which of these conclu-
sions do you like better? or do you like
both?

both? or will you make some other that may serue your turne better?

Profess. If neither of these will serue the turne, I cannot imagine any other: for my dull wit could not so distinctly haue gathered these. I see that learning is a good help to iudgemēt: for the very framing of these in this seuerall sort (which I neuer heard before) maketh me stagger. For the former conclusion seemeth now to be absurd: for (as I now conceiue) by the same reason, the bloody sword in a furious battell, and extreme famine amongst a multitude of miserable poore people, may be concluded to be in their owne nature without daunger of death: for in the same chapter of *Ieremy* (now so much vrged) it is as well said, *Such as are for the sword to the sword, and such as are for the famine to the famine, as Such as are appointed to death vnto death.* Ier. 15. 2. As for the second conclusion, if the plague be contagious, I see not how it holdeth good. But yet I pray you to say somewhat to it, that I may the better satisfie my selfe and other, as occasion shall serue.

***Preach.* Certaine Anabaptistes of**

Amsterdam, crossing the seas usually without any weapons, were demanded why they did so, considering the Dunkirkers were then abroad: They answered, If God haue determined that we shall fall into their hands, we shall not escape though we had all the guns and weapons in the world: if God haue determined otherwise, we shall escape though we haue no weapons, nor any shew of defensue prouision. Another being sicke of the plague, and aduised to take some phisick, denieth so to do, vsing the same argument. What thinke you of these conclusions?

Profess. If the onely setting downe of your former conclusions, did make me stagger, the laying of these by them (and that in so goodly proportion) must needs make me stumble: for now I see not, but that we may as wel hold it vnecessary to eate and drinke, though it be for a yeare together, if God haue determined that we shall liue so long.

Preach. There is great difference in the cases propounded by me, and that propounded by you. For it is impossible

possible to live a yeare without meate and drinke, except God worke a miracle: but the Anabaptists might happely escape the Dunkirkers by not meeting with them: & there may be in a man, though in outward appearance dangerously sicke of the plague, yet some secret power of nature to prevaile against the disease.

Profess. All this may be; And yet because the Anabaptist, and sicke man do not know that God hath determined such a misse, and graunted such a power, they both presume (in mine opinion) as well as he, that refuseth meat and drinke: because they neglect lawfull meanes, the one of defence, the other of recovery.

Preach. Now haue you hit vpon the very point. For God, who is onely wise, hath in his counsell determined the meanes as well as the event. Which appeareth, as in the case of eternall saluation, wherein we see, that God calleth all them to faith, whom he * predestinated to life: and cōtrariwise, he leaueth them in their reprobate minds, whom he hath ordained to con-

* Rom 8.
29.30.
Act. 13. 48.
Ioh. 6. 37.
44.
Math. 13.
11. 15.
Iude 4.

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denmiation : so in cases of tempoꝛall
deliuerances. For though God graun-
ted *Hezekiah* recovery, yet he pꝛescri-
bed a plaister foꝛ his soze. And though
Paule was assured by an Angell, that
not one in ship with him should be
lost: yet, if they had vsed any other
meanes of pꝛeseruation, then God had
determined, they could not be safe. And
howsoeuer *Chꝛist* could not die befoꝛe
his houre (as hath bene sayd) yet his
life was pꝛeserued till that houre by
thunning danger. On the other side :
as God had determined to giue *Sihon* &
his land vnto the *Israelites*, so he made
his heart obstinate to refuse peace, the
onely meane of his pꝛeseruation.

2 Kin. 20.

5.7.

Act. 27. 23.

33. 24. 31.

Deut. 2. 26.

30.

Profess. I perceiue your meaning;
namely, from all these instances to con-
clude, that as God hath determined to
infect any with the plague vnto death, or
otherwise, so hath he determined, by
what meanes they should be infected: I
graunt all this. But do you thinke that
taking infection one from another is the
onely meane?

Preach. No: For there must of ne-
cessity

cessity be (a first) that is infected, & we see the godly as well as the wicked, and not onely yong and poore folke, but ancient and wealthy persons: yea, such as dwell in a good aire, and auoid infection with all care, to haue the plague as well as other: for otherwise how were it a calamity, or a iudgement? And yet many of them (I doubt not) are infected by being in company of some other infected, in person, or garment, though they do not perceiue it many dayes after, for causes giuen befoze. But to answer your question more fully: I will tell you, what I thinke further: To wit. As God himselfe bringeth some to their destruction, by working vpon, and by the spirituall corruption he findeth in their soules, as *Pharao* and *Sihon*, but many moe by outward meanes, as our first parents and *Rehoboam*: so he himselfe infecteth some, by turning the naturall or accidentall corruption he findeth in their bodies into the plague, but (according to his prouidence) he visiteth many moe, by the meane of taking in

Page 49.

Exo. 4.21.

Deu. 1.30.

Gen. 3.1.

&c.

2.Chro. 10.

14.15.

fection one from another. But howso-
 ever God striketh whom he will im-
 mediately, yet the Plague being conta-
 gious in it owne nature, it cannot be
 denied, but that one man may be infe-
 cted by another, except Gods proui-
 dence be to the contrary? Now be-
 cause that cannot be knowne, but by
 the event, therefore as the Anabap-
 tist, sicke and hungry men presume (in
 your opinion) when they neglect the
 meanes of their defence, recovery and
 feeding: so he that doth not keepe him-
 selfe from the danger of infection, ex-
 cept he haue a necessary calling, doth
 by such neglecting his owne safety, pre-
 sume on Gods prouidence. For (to
 confirme you in your opinion) it is
 Deu. 29.29 written: That secret things belong to
 God, and reueiled things belong to vs.
 So that I may conclude, that sith the
 prouidence of God touching life or
 death is secret before the event, and it
 is reuealed, that the Plague is conta-
 gious: therefore it followeth, that
 howsoeuer it be true that none can die
 of the Plague, but such as are specially
 appoin-

appointed thereunto, yet there ought not to be that bold and free resort to them, that are sicke of the plague, as to those that are sicke of any other disease. To confirme this point further, thus I argue: A wanton or vnnecessary putting of God to the manifestation of his power or speciall providence, is a tempting of the Almighty: as may appeare by these places, Psal. 78. 18. 19. Esa. 7. 12. Math. 4. 6. 7. But to runne into danger of the plague without necessary cause, as they do, who resort as boldly and freely to them that are sicke of the plague, as to those that are sicke of any other disease, is wantonly and vnnecessarily to put God to manifest his power and speciall providence in preserving them from the Plague: therefore to runne into danger of the plague without necessary cause, as they do, who resort as boldly, &c. is a tempting of the Almighty. The assumption or second proposition I prove by the fourth of Mathew, verse, 6. 7. where Satan would haue perswaded Christ to cast himselfe downe from a

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pinacle of the Temple, vpon this pze-
sumption, that the Angels had charge
to pzeferue him, being the Sonne of
God. Where it is to be noted, that
Chzist doth not take knowledge of Sa-
tan his abusing the Psalm 91. by him
alleaged, in putting in these words,
At anie time, for these, In all thy
wayes: but alledgeth another Scrip-
ture forbidding vs to tempt the Lord
our God. Whereby it is euident, that
to pzeume vpon Gods protection,
when we are not in our wayes, or to
neglect meanes (as the Staires of the
pinacle were) is to tempt the Almight-
ty, and that without necessary cause:
to runne into danger, as Satan would
haue had Chzist to haue done, is to be
out of our wayes, therefore to runne
into danger of the plague, without a
necessary cause, is to tempt the Al-
mighty. Thus you see, that from the
prouidence of God, you cannot con-
clude, that either the plague is not
contagious, or we need not shunne it
more than other diseases. Indeed vpon
that ground, he that hath a necessary
cause

cause of resort where the plague is, may thus argue: It is the revealed will of God, that I am in my way, and therefore haue a promise of preservation, if it shall be to Gods glory, and my good, and it is not revealed, that I shall be infected, therfore I may proceed with hope and comfort. I say more from the prouidence of God manifested, the beleuer ought in euery affliction, to conclude thus: Howsoeuer I vbled meanes as *David* did to pzeuent 2 Sam. 72. this affliction, yet perceiuing by the e 22, 23. uent that God hath decreed it, I will (by his grace) take it patiently as *David* also did. Thus for your satisfaction I haue sayd that which I thinke sufficient to the second conclusion. But yet if you haue any thing to reply, or any other argument to obiect against the infection of the Plague, I would not haue you (in any case) to hold it in.

Prof. If I staggered and stumbled before, how is it likely that I should be able to reencounter now in this skirmish? I am therefore to seeke supply from another obiection, which if you

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ouerthrow I must yeeld: for I remem-
ber no moe. But before I assault you
with that, perceiuing by your discourse,
that shunning the plague is the cause of
preseruatiō, as being within the danger
thereof is the cause of infectiō, I pray
your iudgement touching flying into the
country for feare of infectiō: which some
iustifie, by these words of *Salomon*: *The*
prudent man seeth the Plague, and hideth
himselfe. Other say this place is miscon-
strued, yea some preach against Flying in-
to the countrey because of the plague.

Pro. 22 3.

Preach. If you had sayd, a cause,
in stead of, the cause, you had more
rightly reported my mind: for I haue
deliuered sundry causes or meanes of
Infection and Preseruatiō. Amongst
the rest, I thinke, going, and abiding in
the countrey, to be an excellent meane
(in it selfe) of preseruatiō. But that
this meane may be sanctified to them
that vse it, let it be considered, *Who*
may take the benefit thereof, and How
it is to be vled. I thinke that they
whose residence is not necessary, may
take the benefit of going into the coun-
trei,

trex, as well as a man, who hath a large house, may remoue from one side infected, to another not infected. But let vs further examine this point by considering those 4. sorts of people whō you taxed for running away, viz. *Pag. 41.*
Magistrates, Ministers, Whistians, and rich men. As for Magistrates and Ministers, I thinke they should be re-
sident: the one for reasons I gaue be- *Pag. 43. 44.*
fore: the other for reasons no lesse eui-
dent. For when will they offer to God the supplications of his people for helpe and health, if not now, when their miserie is so great? When will they comfort the afflicted, if not now, when there be so many wofull hus-
bands and wiues, parents and chil-
dren, friends and kinsfolkes? When will they preuaile against sinne with the word of exhortation, if not now, when men are humbled with the pu-
nishment of sinne? And when will they do good by preparing men to pa-
tience, and teaching them to make good vse of affliction, if not now, when (euery houre) they looke to come to the

Ioh. 10. 12.

triall of their faith and wisdom in Christ Jesus? I will say no more, sith Christ hath sayd enough, when he setteth it downe, as a property of an hireling to leaue the sheepe when he seeth the Wolfe comming. As for Physicians, I onely propound this question: Whether they be bound in conscience to be resident, in regard of their profession, and ability to do good, or they may vse their liberty to shift for themselves, & (as they thinke) for their liues, in regard they are no publicke persons, and liue (not by a common stipend, but) by what they can get. But howsoeuer this question be answered, I dare say thus much, That a Physician, who may do much more good than a keeper, hath as great interest in Gods promise and prouidence. There remaineth Rich men to be considered, vnder which name I vnderstand also such as are able to prouide for themselves abroad. I thinke they may go and abide in the countrey, sith the good they can do (as they be rich men) is to releue the sicke and needy: which they may
do

do well inough, without their residence, if they were so well minded. To which purpose I spake somewhat before. But though they may be non resident, yet they must not vse their liberty, as a cloake of their naughtines, and therefore let them consider: how, or with what cautions, they are to vse that benefite. The cautions be two: One concerning Feare. The other concerning Loue. Their feare must be neither excessive, one argument whereof is, their carelesnesse to provide for their soules, so they shift for their bodies, nor too little, which appeared when they forget miserable Jerusalem, and giue themselves to pleasure. Out of their Loue, they are to mourne with, and pray for their distressed brethren, as if they themselves were in their case: they are to be no lesse liberall in relieuing their afflicted neighbours, then they should be, by order from authority or otherwise, if they were resident, and they are to haue a speciall care, that their seruants whom they leaue behind, may be well

Pag. 25.

1. Pet. 2. 16.

Psal. 84.

2. 10. 8.

137. 5. 6.

Amos. 6. 6.

Ro. 12. 15.

Psal. 137.

1. 2. 3.

Hcb. 13. 3.

2. Cor. 8.

7. 8.

1. Tim. 5. 8.

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gouerned while they be in health, and
well prouided for, if they fall sicke. If
they flie, not respecting these, or like
cautions, or god considerations, Prea-
chers (as you say) reprove them iustly.
Otherwise I dare say they do not.

Prof. Indeed your cautions make
me remember, that they speake much
what to that purpose. But Sir, I cannot
let you passe without saying somewhat
to that place, concerning Hiding our
selues from the plague: and the rather be-
cause some excuse their not comming to
Church thereby. Therefore I eftsoones
craue your iudgemēt touching the same.

Preach. Will you let nothing passe?
Well. That I may incourage you to
seek resolution, and not (as many do)
build opinions vpon so vaine imagina-
tions, I am, and will be willing to sa-
tisfy you as I may. The truth is, many
abuse that place to iustifie their inor-
dinate feare, taking hold of the words
Plague and Hide. Amongst other, they
who will not come to Church because
of the Plague: of whom I would de-
maund these questions: Whether they
thinke

thinke that because of the Plague, the Lords day should, by warrant of Gods word, cease to be sanctified by an holy assembly: If not, but that rather speciall dayes of publike humilia- tion and prayer, are to be ordained and kept, during the visitation: then what dispensation haue they to be a- way from holy assemblies, more then other? Againe, if the promise of prote- ction belong to such, as frequent holy assemblies in time of this visitation, as to those that trust in God and walke in their wayes: and if God can strike them with the Plague, as well tarying at home, as comming to Church, what grieve will it be to their conscience (if God do strike them) to consider that they haue failed in faith, forsaken their wayes, and are found in their sinne? Touching the place, whereunto you would haue me say somewhat, thus I vnderstand it. The word Plague doth signifie a stripe, or stroke, and therefore not onely the Pestilence, but every pu- nishment for sinne is meant thereby. 2. Chro. 22.
Hiding is put for Preseruing, as Ioash II.

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was, by hiding preserved from mur-
ther. But it is to be considered, from
what a prudent man hideth or preser-
ueth himselfe. In a Plague two
things are to be avoided. The wrath
of God, and the punishment it selfe.
That men may take heed of inordinate
feare, let them know that a prudent
man hideth not himselfe, or obtaineth
preservation from the former, other-
wise then by Prayer and Fasting,
Faith and Repentance. For we can-
not hide our selues from God, who is
infinite, but by God himselfe. That is:
as the woman appealed from King
Philip sleeping, to King Philip awake-
ned, so a prudent man hideth himselfe
from Gods wrath, vnder Gods mer-
cy, which is as great as himselfe. As
we may learne by these sayings of Da-
uid: In the time of trouble the Lord
shall hide me in his Tabernacle. And:
How excellent is thy mercy, o God,
therefore the children of men trust vnder
the shadow of thy wings. As the pru-
dent man hideth himselfe from the pu-
nishment it selfe, he useth, and may vse
lawfull

Psal. 139.
7.&c.

Eccles. 2. 21.

Psal. 27. 5.
& 36. 7.

lawfull meanes, temporall, as well as spirituall. And therfore a prudent man may vse lawfull meanes of preservation as well from the Pestilence, as from other lesse Plagues, or strokes of Gods anger: & by consequence, if shunning infection be a mean to preserve, as being within danger is a meane to infect, then a prudent man may flie out of the City infected, into the country not infected: provided his residence be not necessary, and he observe cautions convenient, as I sayd before. This is mine opinion touching flying into the countrey for feare of Infection, and that place concerning hiding our selves from the Plague. Now let me heare your last obiection, if you remember no more. Pag. 73.

Profess. I haue troubled you so long, that I trow it is high time to come out with my last obiection, and yet (I tell you) it is deemed none of the least: for it seemeth to be against all reason, that the Plague should be infectiue, seeing it is spoken of in the Scriptures so often, and yet in no place is said to be infectiue.

Preach. Howsoever that seemeth, I am sure this is against all reason, to make the Bible a booke of phisicke: or to conclude thus, the Scriptures do not in any place say that y^e plague is infective, therfore it is not infective. It may be as well concluded thus: the Scriptures do not in any place say that the French disease commeth by whozedom, therfore it commeth not by whozedome, and by consequence whozedom is not to be feared for that cause. I obserue with grieve the humour of most to be this, if they haue a mind to any sinfull pleasure, vnlawful profit, or erroneous opinion, the they stoutly demaund: What expresse Scripture haue you against it? Contrariwise, if they haue no mind to any holy duty, then they must know where scripture doth expressely commaund it. But neighboz, tel me, do you not thinke that baptizing of infants is lawfull, sith it may be iustified by sound conclusions from the word, though in all the new Testament, there is neither precept for, nor example of baptizing infants?

Prof. No doubt of it. But can you proue
the

the plague to be infectiue by conclusions? If you can, for Gods sake let me heare some, & then I wil beleeeue, through Gods grace, and informe others as wel as I can.

Preach. What need you be so earnest for proof out of the scripture, sith I gaue you befoze an argument out of the 91. Pag. 46 Psalm, which may be sufficient to proue a point, wherein the scriptures seeme to be so silent. But that I may giue you contentment (if I can) at our parting, I will shew you some other Scriptures which speake to this purpose. In the 14. of Ezechiel, verse 21. God nameth foure principall iudgements appointed to destroy, viz. the sword, famine, noisome beasts, and pestilence: where note, that (without question) three of them be fit means in their nature to destroy many: why not y pestilence? Consider farther, that God doth not threaten to destroy by dogs, buls or such like creatures; but by noisom beasts, such as should destroy not to satisfie hunger, but to make ha- uocke: as may appeare by y destruction of three and forty children, only by two 1. Kin. 1. 14 Beares: so in that God doth not kill by

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the burning ague, consumption, or any
other disease, when he meaneth to de-
stroy many, but by the pestilence (which
also is called Peisome in *ψ* 91. *Psalme*,
verse. 3.) it is to be gathered, that the
Pestilence is a destroyer by infection:
and the rather, because God saith in the
26. of *Leuiticus*, verse 25. *When ye are ga-*
thered in your cities to escape the sword, I wil
send the Pestilence amongst you. Why
should the Pestilence be more noisome
when people are thrust together, then
when they be seuered, but that it is co-
ntagious: Lastly, in *ψ* 24. of the *Acts*, ver.
5. Paul is called a Pestilent fellow, or
(according to *ψ* originall) Pestilence it
selfe. And why? Because as the Pesti-
lence is contagious, so was he accused
to be by sedition and heresie. Doth it
not now appeare vnto you by the scrip-
tures, that the plague is contagious?

Profess. It doth, I confesse it freely, and
thanke God that I had the grace to come
to you for resolution, beseeching his hea-
uenly Maiestie for Christ his sake, not to
charge me with that bloud wherof I may
be guiltie, by encouraging my selfe and
other,

other, vnnecessarily to runne into danger, in maintaining that bloudy error, as you rightly call the denying of the plagues infection: which error I wil neuer defend againe whiles I liue, but will hereafter (by Gods grace) take heed, as well of headie presumption, as inordinate feare.

Preach. I also thanke God with you, in the name of Christ, for this blessing of our conference: but neighboz, I must put you in mind, and charge you with your promise, to informe others. For it may be that people, howsoeuer (for the most part) they learne corrupt opinions one from another, sooner then sound doctrine from the godly and learned Ministers, yet they may conceiue this truth better by your familiar talking with them, then by my maner of teaching. As childezen learne sooner to speake by prattling one with another, then by hearing the discourses of their parents. Therefore as Christ said to Peter, *When thou art conuerted, strengthen thy brethren:* so I esteemes require you, that being reformed in iudgement your self, you wil wisely and zealously indeuor to refozm

Luk. 22. 32.

the iudgement of other in an erroꝝ of so great danger. And withal I desire you, that if you meet with any argument against the plagues infection, or for unrestrained repaire to the infected, that is woꝛth the answering, let me know it, and I promise you either humbly to yeeld to y^e truth, or clearly to answer it when God shal be pleased that we meet againe. In the meane while let vs pray that God would sanctifie this grievous visitation both to Prince and people, that thereby the King (whom God preserve from all contagion both bodily and ghostly) seeing so many thousands of his people dying weckely, and that in his royall Citie, and beginning of his raigne, may be occasioned to take heede that he leaue not his first loue, decline not from his professed sinceritie, and be not drawne away from his owne steadfastnes, but rather to bow reformation of whatsoeuer may be found by diligent inquirie, to be offensive in the Church and common-wealth, and that thereby the people may be stirred vp out of a true faith to seeke the Lord, with contrition

trition of hart, confession of mouth, and
amendment of life, that so he may be
found in due time to heale the sores of
his people, and to restore health and
wealth to Israel. All which God grant
for Christ his sonnes sake, in whom he
hath professed himselfe to be well pleas-
sed, as being the Mediatour of the new Mat. 17.5.
Heb. 12.24
covenant; whereby he bindeth himselfe
not to take his mercies from vs, though 2. Sam. 7.
14, 15
he chasten vs with the rods of men,

To whom (for this time and euer)

I commend you and all

our neighbours.

Farewell.

Faults escaped.

P Ag. 2. lin. 12. reade deceased for diseased. pag.
16. lin. 15 reade resist for correct. pag. 29. lin. 12.
reade our for their. pag. 30. against line 5. set in the
margent Pag. 23, pag. 39. lin. 24. reade stronger for
straunger. pag. 45. lin. 10. reade vaine for name.
pag. 64. against lines 11, 12, 13. set in the margent
Pag. 51, Math. 2. 13. Luke 4. 29. 30.

FINIS.